

THE BOON'S LICK TIMES.

JAMES R. BENSON & CLARK H. GREEN
Publishers and Proprietors.

BY AUTHORITY
The Orders, Resolutions, Laws, &c., of the United States are published in this Paper.

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One dollar per square, of twelve lines, or less, for the first insertion, and fifty cents a square for each subsequent insertion.

For one square 12 months, twenty dollars.

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No More.

BY HENRY M'CUDDEN.

'No More' is one of those brief phrases in which a volume of meaning and sentiment is concentrated; excepting the word 'farewell!' there are, perhaps, no two syllables in the English language which say so much.

What heart but feels a painful sting
When'er these little words are said?
They tell of some departed thing,
Of pleasures from us ever fled;
They wake a sense of loneliness,
Of loss which naught can e'er restore;
What other words so much express
As these short ones, 'No More'!

In childhood's sunny, sportive time,
With thoughts but for the present hour,
We sometimes sigh for manhood's prime;
For vast possessions, wealth, and power;
And these obtained, what do they bring?
Cares which the heart make sick and sore,
From which remembrance turns to cling
Round that dear time, 'No More'!

They who have watch'd a parent's bed,
When racking pain its pillow press'd,
E'er from them and the world has fled
The spirit to the realms of rest,
How earnestly they've gazed upon
The features which death's impress bore;
Then answered each inquiring one,
'Alas! it is 'No More'!

The friends whom trial prov'd most true,
The fast and warm, who knew not change,
'Midst many a false, a faithful few
Whose staunch regards nought could estrange,
What must we feel when destiny
Bids them depart for some far shore,
With something whispering us that we
Shall meet them here no 'No More'!

They who have lov'd in earthly youth,
When all the soul-felt love's pure flame,
E'er sought had power to taint its truth,
Or blight had o'er the fair flower came,
They know the sadness of these words,
If harsh fate hath in sunder torn
Their young affection's finer chords
To re-unite 'No More'!

The emigrant, on that sad day,
He bids adieu to each loved scene
Where he in boyhood used to play,
His valleys and his hills of green,
The parting grasp of every hand,
E'er he shall cross the salt wave o'er,
How well may he not understand
The meaning of 'No More'!

That outcast wretch, the lone exile,
Whose days and nights are spent in sighs
For home and for his kindly smile,
Yet, knows these ne'er shall greet his eyes,
He thinks of that bright peerless form
Whom 'twas his pride once to adore,
That cherished one, 'mid calm and storm,
He must embrace 'No More'!

The soldier, on the tented plain,
Keep'st lent watch, till morning's light
Shall rouse his comrades up again
To bare their blades for bloody fight,
His spirit feels a presage dread
That chills his brave heart's inmost core,
The morrow finds him 'mong the dead,
He'd leave the charge 'No More'!

The toll-workman, homeward bound,
At times in fancy sees
His little ones all gathering round,
Eager to climb their father's knees,
Of home and all its joys he thinks,
When the black tempest's sudden roar
Bursts o'er his barque, he struggles, sinks
To rise in life 'No More'!

The history of all the past,
Downward from Time's remotest age,
Present and future, must, at last,
Yield them to figure in its page;
Brief though it seem, its ample time
Will not be wholly fill'd before
The angel's trump sends earth's vast dome,
And time shall be 'No More'!

EXTRACT OF AN ADDRESS,

Delivered before the Female Department of Howard College, on Wednesday evening, October 6, 1841, by the Rev'd. W. H. PORTER.

Education is an extensive term, primarily signifying to bring up, to nurture; from which etymology we conclude it is commenced in early childhood, and continued through every period of life. The very dawn of our existence is an important season

BOON'S LICK TIMES.

"ERROR CEASES TO BE DANGEROUS, WHEN REASON IS LEFT FREE TO COMBAT IT."—JEFFERSON.

Vol. 2.

FAYETTE, MISSOURI, SATURDAY, OCTOBER 23, 1841.

No. 32.

son of education. It is then, those lessons are imbibed so pregnant with our weal or woe through life. It is then, we acquire those early principles of virtue and that fondness for intellectual pursuits, which grow up with us and strengthen as we advance in life. It is then that the mind is bent in the direction, either of all that is good and amiable in character, or else to vicious pursuits, to a distaste for all moral restraints, and for all wholesome and salutary discipline. How important, therefore, that mothers understand and properly appreciate this truth; that, while these little cherubs are cherished in their arms, or sporting around the hearth, they may take occasion to impress their tender and susceptible minds, with those lessons which may lay the foundation of future usefulness in the world. How important that they then begin to cultivate the moral faculties, and thus early to sow the seeds of virtue and of goodness, which will e'er long ripen into a harvest of rich and precious fruit.

Many persons confine the term education to the development of the intellect alone. But with our views of its import we shall here treat of it under three general heads, implying also physical and moral improvement. It will readily be perceived that, to constitute a thorough education, one that will promote the happiness of the individual and be useful to society, the whole man must be elevated. His physical, moral and intellectual energies must all be brought to a state of perfection and harmony. One of these faculties cannot be cultivated to the neglect of the others, without doing an injury to the individual and society. The ancients paid almost exclusive attention to physical education. Hence the Campus Martius in Rome, the Olympic games in Greece. Hence we find the wisest lawgivers and sages of the Lacedaemonian Republic were opposed to mere intellectual attainments, and confined the youth of the country almost exclusively to those athletic exercises calculated to improve their corporeal powers, and fit them for the dangers and hardships of war. Under this kind of discipline, it is almost incredible to relate the surprising power and vigor to which their bodies attained. Their feats of agility, their prowess in the battle field, their utter contempt of hardships, of privations and toils, not attested by credible historians, would almost transcend our faith. But their system was exceedingly defective; for while the physical man was fully developed, his moral and intellectual faculties were permitted to slumber in ignominious repose. Hence the want of stability in their governments; the people at one time are flaming republicans, at another they hurry into the vortex of anarchy, and then seek repose from their troubles by submitting to the most slavish and degraded despotism. From the very nature of such institutions, females were regarded as an inferior race, and consequently treated as menials, fitted only to drudge and subserv the pleasures of their imperious masters. They looked with superlative contempt upon feminine delicacy, and regarded with indifference the refined powers of intellect or even of virtue itself. But notwithstanding the glaring absurdity of their educational system, yet from its results we may derive this important lesson: that by active exercise of almost any kind, we can improve the vigor of our bodies, preserve our health, and thereby be more fitted for the duties of life. Many persons seem to think, as we infer from their actions, that labor or exercise of any sort is prejudicial to the acquisition of knowledge. How often do we hear persons, who have not more than two hours labor to perform in the day, excuse themselves from literary pursuits for want of leisure! How often do we see the devotees of science, neglecting any kind of labor or of exercise on the ground that it will interfere with their studies? The fact is, as daily experience testifies to every observer, that exercise or labor is the very elixir of health, both to body and mind. Then as you value your health, your intellectual endowments, and the instruction of your teachers, let me urge you to suffer no day to pass without some degree of exercise, either of walking, riding, or domestic labor. You would readily excuse me for dwelling so long on a subject, which may appear uninteresting and useless, had you witnessed as I have done, the ruinous consequences of sedentary pursuits, which were not judiciously mixed and tempered with active employment or athletic exercise. With these facts before me, I cannot forbear warning all young persons against the error, those have committed, who have obtained an education at the expense of health, that only thing, which can render scientific advantages, a blessing to ourselves, or useful to our friends.

The second branch of education, consists in storing the mind with facts, or in so cultivating it as to render it susceptible of impression or capable of originating ideas. Knowledge is defined to be a collection of facts; so that he who knows the most of these, may be said to have the greatest amount of knowledge. Wisdom is the proper use of what we learn, or the application of knowledge to our own happiness, or to that of others. Hence in treating of intellectual attainments, we shall consider knowledge of but little use, unattended by that wisdom, which will direct it aright, so as to produce the greatest possible amount of good. According to the definition here given of it, we perceive that much of the reading and study of mankind, is but ill suited to storing the mind with truth. This remark is particularly applicable to the readers of fiction of every kind. Who can be made wiser or better, by reading and storing their minds with

studied and glozed falsehood, the more dangerous, because dressed up in all the fascinations of a glowing language? Some excuse these pernicious productions, on the ground that they convey salutary lessons in morality and virtue, under the guise and charm of fiction. This is but a poor excuse, and yet it is all that can be offered in their favor, especially when we reflect, that from the very Constitution of our minds, we cannot be made wiser or better, from the study of that which we know to be untrue. On the contrary, morality, religion and virtue, to the novel reader, may all in time assume the appearance of fiction. Connected thus with romance, those who read, become finally impressed that all are alike, and renouncing the story as the production of a fertile imagination, they regard the morality inculcated as no better; and hence we find, with all their sentimental fits and tragic tears, novel devourers are the most heartless, the most unfeeling to scenes of real distress of any people on earth. They will waste the midnight oil in perusing a tale of woe, and shed many a briny tear as they read, and yet on the next day, would perhaps, with Pharisaic indifference, pass on the other side of an object of real distress, who implores their charity or asks for alms. Tell me not of the virtue and morality taught in novels and romances. Far better, in my opinion, put into the hands of youth, the works of a Paine, a Voltaire, or Bolingbroke. In these the grossness of the infidelity is disgustingly manifest. In those, you read and imbibe the poison, while reposing on a bed of flowers. Besides insidiously undermining our religious and moral sentiments, these hot beds of impiety enervate the mind, destroy its powers of application and profound thought, making that wilderness of thorns and rank weeds, which was designed to be as the garden of the Lord, bringing forth fruits delicious and useful. You will then permit me to urge you to renounce novel reading as the bane of happiness, the destroyer of religious, virtuous and moral sentiments, and the promoter of the most fatal evils, that ever befall your sex.

The acquisition of knowledge must be directed by wisdom, and therefore in our intellectual and moral attainments, we should ever be guided by the circumstances in which we are placed, and the sphere of life in which we are called to act. There are many branches of science, which it is proper that some persons pursue, the study of which would be time misemployed by others. Young ladies do not deem a knowledge of Anatomy or Jurisprudence essential to their station in life, or to the duties they owe their friends or their country. Neither should they suppose that all of what is called a polite or fashionable education, is suited to the circumstances, by which some of them may be surrounded in life. Can any one tell me of what use a knowledge of instrumental music will be to a young lady, whose situation in life, after leaving school, may be such as to deprive her of an opportunity to exert her talents or to improve her acquisitions. You will not understand me, as decrying this innocent and pleasing, and in some cases useful attainment. Remember that all of you may not be equally fortunate; some may move in the humbler spheres of life, where the cares and toils by which you may be surrounded, will but illly comport with the festivity and music of the fashionable world. How would the piano look in the rude cabin of the pioneer? How would it be tolerated among your equals in station, who have never listened to any music, but that of nature and of rural toil? So far, however, from discouraging a proper attention to music and other ornamental branches of science, I now say to all, whose means and opportunities permit, rest not satisfied until you have also tried this source of pleasure, until you have felt its refining, spirit cheering influence. But you must still permit me to caution young persons against that excessive vanity, which in too many instances, induces them to neglect important and essential branches, for those which are merely ornamental and have no immediate connexion with their usefulness or happiness in life. I do not object to a young lady's studying the fashionable branches of an education, after she shall have attended to the more essential and indispensable parts. But if either the ornamental or useful sciences are to be omitted, by all means dispense with the former, and bestow your time and means upon those, without which life would indeed be a burden and a misfortune to you. I would have you good English scholars at least, before you attempt to thrum on a piano, or take lessons from a French teacher, who in many cases, while he is teaching his pupils the Parisian dialect, is setting an example of most barbarous mangling and distorting the King's English.

I would also further insist on those of you, who may have an opportunity of attending this institution only a few sessions, to let French and even music alone, and attend more strictly to the elementary branches, without a knowledge of which you can never be scholars, and with which, by hard study, in subsequent life, you may accomplish much in the literary world. There are several other branches of the sciences, useful, indeed, in their places, when properly understood, but which I think are most injudiciously pursued by many of the students in some of our institutions of learning. It is not unusual to see young persons engaged in the study of Chymistry, Botany, Algebra, &c., &c., to the neglect of almost every other pursuit, who are almost entirely ignorant of the Grammar of their own tongue, the Rudiments of Geography or the fundamental rules of Arithmetic. Now it is apparent to the most care-

less observer, that this system is opposed to every idea of propriety or of common sense. And yet such is the tone of public sentiment in some places, that many young people object to the pursuit of a sound, wholesome education; and even their parents and friends, insist that Grammar, Arithmetic, History, &c., are such common place subjects, that they prefer they should be neglected for those fashionable and high sounding branches that give indications of genius and literary advancement.

As before remarked, we must be guided by wisdom in our pursuit of knowledge. Now can there be wisdom in spending two or three years to obtain a mere smattering of the higher branches of science, while all the elementary principles of a good education are shamefully neglected. Although these studies are attended to, in our common schools, yet every judicious teacher of an Academy or Seminary, will find many among those, who attend his instructions, who need a more thorough drilling in the minor sciences before they are prepared to advance higher. He knows that without a knowledge of these, all other scientific pursuits are vain and foolish. For they are to an education, what the foundation is to the building, which is durable and secure in proportion to the materials and structure of its base. A knowledge of English Grammar is justly considered the most important requisite in a good Education. If thoroughly understood, it gives a relish to every other study. It qualifies the mind to treasure up the ample stores of knowledge contained in the many excellent books, with which our country abounds. It enhances the beauty of our finest authors, and gives a taste for literary pursuits. It gives vigor and force to our language, and imparts an irresistible charm to native eloquence. No one can relish and properly appreciate many of the beauties and excellencies of our finest poets, orators, and essayists, who does not well understand the Grammar of our flowing and copious language. There are many of the finest passages and turns of thought to be met with in our best English poets, which a novice in Grammar, might, in vain, attempt to understand, much less to relish and rightly appreciate. Whoever, therefore, desires to be more fond of reading than at present, whoever would be an orator, a writer, or of fluent and persuasive colloquial powers, must devote much time to the study of English Grammar. Impressed as I am with the importance of this part of a good education, I feel bound to insist upon all persons, who have the opportunity, to study and fully to understand it, before they proceed to higher branches.

Arithmetic should be studied attentively, both because it is of important use in the business of life, a key to all mathematical knowledge, and calculated to strengthen and invigorate the mind, disposing it to close application and profound thought. Geography should be studied, not only because it is pleasant to know the situation of countries and places on the globe, or to understand the civil and physical divisions of the world; but from it, we become acquainted with the manners, the customs, the moral and political condition of all nations of people; thereby breaking down our narrow prejudices, expanding our minds, and disposing our hearts to sympathy and charity for all mankind. Its study improves our memory, strengthens the mental faculties, and enables us to read with ten fold delight, the mighty transactions that daily transpire, in some quarter or other of the earth.

I have been thus particular in recommending these minor sciences, and enforcing the utility of bestowing proper attention on them, because of late, since the adoption of the high pressure system of instruction, they have been overlooked and almost entirely neglected, as many of you know; while other studies, less important, have taken their place. It is no uncommon spectacle, to see young beginners, engaged in the study of Geology, Botany or Chymistry, who can spell but indifferently, and who are unable to correct a sentence in false Syntax. But though candor compels me to condemn much of the modern system of mental improvement, yet I am delighted to find, that the course of study adopted by your excellent teachers is in accordance with sound reason and the philosophy of the human mind. I have learned with pleasure, and have witnessed the fact during this examination, that one of the first things, impressed on the minds of the pupils in this institution, is the necessity and importance of close application and profound thought. And I am delighted to add, young ladies, that you have, in your prompt answers to all questions, proposed for your solution, given abundant proof that you have appreciated this instruction. Thought may properly be called the grand lever by which the treasures of learning and the sciences are to be opened to our view. There are no advantages, that can supply its want. Thousands have attended Colleges and Universities—they have looked over the classics and gone through an Academic course, and have obtained the idol of their fondest hopes, a diploma. But carelessly conning over their lessons, slurring over the difficult passages, depending upon the aid of superior classmates, and placing their heads upon the recitation bench, in the vain hope that the intellect of others operating on their passive souls, would mould them into geniuses, as the hammer of the blacksmith shapes the iron on his anvil into its proper form, have all availed them just nothing for want of close thought and unremitting application. Hence we see many who have returned from school, elated with College honors, puffed up with the extent of their attainments, who on their first collision with the self taught back-

woodsman, have been demonstrated to be but learned fools. Such idle dolls deserve the sting of scorpions, but their own mortification is keener than the lash of the exterminating angel.

This is no fancy sketch, for we have seen its prototype in real life a hundred times. Nor is it to be much wondered at; but is it not passing strange, that so many of our modern improvements are based upon a similar error? No man has ever arisen to eminence who was not remarkable for his powers of thought and assiduous application. With these, numbers have reached the highest pinnacle of fame, without classical advantages. As examples take Franklin and Cobbet; the one an American philosopher, the other a British statesman; one was the glory of a former age, the other the admiration of the present. What was the secret of their eminence? We all know the history of Franklin. Cobbet cultivated his mind and stored it with knowledge under the most disadvantageous circumstances. He had to struggle with poverty, and study in the midst of all the disorders of a camp. But he succeeded, as we all know, and his name is but another word for expended and exalted intellect. Here was discipline, here was the habit of self control, of patient, close and vigorous thought. And here, I would say to the young ladies of this school; if your teachers can during several sessions, only secure to you the habit of thought, and teach you how to use it, your time will have been most profitably spent. Many persons suppose reading a substitute for thinking. This is a great mistake, and has been the curse of thousands. The present age is, emphatically, a reading one. We read from infancy to old age. So soon as the infant opens his eyes upon the world, he is tied to a bench, with a book in his hands. And a man is considered an ignoramus, who has not read a thousand volumes. Parents sometimes, congratulate themselves, on the genius of their children, because they are fond of reading. They seem to think the mind a repository and the way to make a great man is to fill it up with books, and then to put it in some important station, to give occasion to its operations; as though the mind were a tea kettle and you could fill it up, and set it over the fire and produce the ebullitions of intellect. To such parents, I would say, beware lest your children prove to be intellectual epicures, dreaming fools. This caution is especially necessary at the present day because much of the reading matter is not only worthless, but absolutely deleterious to mind and morality.

In a word, I tell you, it is from close, patient thought, and a habit of untiring investigation, more than from any other advantages, you are to expect to attain to eminence in the walks of literature. What is the secret of all success in the learned professions? Thought, close thought. Do we not see many young persons, who are proverbially devoted to books, and yet, who are never distinguished for any higher attainment, than making a bow or courtesy, or holding a *tele a tele* on some common place theme of the day? Who is the distinguished lawyer, doctor, divine? He who is devoted to patient observation and reflection. Show me the Philosopher, who spent more of his time with books than with nature. Was it Bacon, who poured such a flood of light on Philosophy? Was it Newton, who unravelled the laws of the universe? Was it Locke, who applied the laws of inductive Philosophy to mind? Or Bichat, who applied the same principle to the Physiological sciences? No, no. Ye gormandizers of books, tell me what volumes did Homer have? The universe was his *alma mater*. The scenery of nature spread around, supplied him with ideas, and like the oil in the widow's cruise, it has never been exhausted by his using. The naked rocks of the Egean sea fired his mind. And he has left a monument of his genius, that no one has ever yet been able to rival. What gave to Shakespeare his power? Surely, he knew little of books. He read nothing but human nature. Hence he drew all the fire, the beauty, the sublimity of his song—hence that irresistible charm spread over all his pages. Would they have sacrificed! Having dwelt so long on this habit, you may wish to know how it can be acquired. After an attentive and thorough course of elementary instruction, the study of the higher departments of English Literature, with the Latin and Greek Languages, will do much towards establishing the habit of deep and close thought. Indeed, except so far as they discipline the mind, and induce reflection and untiring application, I can see no great utility in spending several years to acquire a knowledge of Languages, long since dead. The same may be said of several branches of the higher mathematics. But for the purpose of strengthening the mind, and preparing it to be learned and intellectual, I know of no substitute for them. But, to such as may not extend their education so far, I would say that all the sciences, and indeed every part of learning, when properly pursued, will tend to strengthen and invigorate this faculty. And so on the contrary, if you are careless in your studies, if you depend too much on the assistance of others, and are satisfied to pass over your lessons without a thorough knowledge of them, you are only weakening the powers of your mind, enfeebling your habits of investigation, and preparing for a life of comparative ignorance and mental imbecility. I do sincerely trust, as this is an age of improvement, that every teacher will be more attentive to inuring his pupils to think closely, and study profoundly, what they undertake, than to the fashionable custom of hurrying them through a half dozen different sciences, while none are understood. In closing my remarks on this part of the subject, I will say, that I have proceeded just as if addressing the other sex. The main design in educating them, is precisely the same, with that of educating males: to develop all the powers and faculties of the mind and prepare for usefulness and happiness. We take it for granted, as our experience has confirmed, that females are as capable of attaining all sorts of knowledge as men. But from the great pertinacity, with which I have insisted on a more thorough course of elementary instruction, some may suppose that I would have them go no farther. I can assure you, I have thus insisted only, because I desire to see them go forward, and I know this is the only effectual method to lead them into that extensive field of science, which lies before us all. I would have the echoistic at-

tachments of the young lady circumscribed only by those sciences, which from her sphere of life, may never promote her usefulness or happiness. Within this circle, are stores of learning, which will keep her employed during all the time she can devote to literature or science. If any one ask, why this extensive course of study? I answer, I wish to elevate the soul of woman. As I know of no difference in the capacities of the two sexes, for attaining knowledge, so I know of no difference in the modes of conveying it to the mind. Knowledge is to the mind, what food is to the body; it adds to its dimensions, expands, elevates, ennobles and strengthens it. The right kind of an education, to either sex, forms good habits, and eradicates evil ones. Some, however, object to this sound, wholesome education of females, on the ground that it costs too much, and occupies too much time. To this, I reply, if the plan were followed out to the end, it would take less time and cost less money, than the gaudy, showy foolish education, too much in vogue in our land. A merely fashionable education, is designed only for show, and can last only a few years at best; the plan I propose affords one that will last forever. At the very extent, the one lasts till the female is married, the other endures forever. I will even venture to say, that the daughter should be better educated than the son in early life. From the force of circumstances, he will be compelled to cultivate his intellect, and store his mind with knowledge. The monotony of her life, unless prevented by early instruction, may confine her in chains of ignorance forever. Then while you have the opportunity, youth, health, books, all on your side, improve the passing moments as they fly—treasure up those ample stores of knowledge, on which the mind may hereafter feed with delight; and without which the sober realities of future life can afford no charm whatever.

But we cannot suppose an education complete, or even admissible at all, until the moral faculties are also highly cultivated, and trained in the path of virtue and goodness. We are naturally prone to run in the paths of sin, and to oppose the will of high heaven. This principle must be suppressed, this disposition must be eradicated by conforming to the dictates of reason, and the word of God. Both teach us that "the way of transgressors is hard" though strewn with roses. It leads to a barren waste, a howling wilderness, where desolation reigns, and utter ruin awaits its unhappy victims. On the other hand, they tell us, that the road of virtue, though often hedged with difficulties, is yet the path of peace, and that her way is to the chambers of eternal day. Who then would not forsake the road of ruin and seek for happiness and life? Who would refuse the guidance of that chart, which points out the realms of day? Which gives directions to the weary pilgrim how to shun the snares of death? Permit me then, who has a tender solicitude for your temporal and eternal welfare, to recommend to you the holy Bible, as your daily companion; as that guide, which alone can lead you in the path of peace and safety. Let me tell you, when all other books shall cease to afford you any pleasure, when all human attainments shall appear utterly insignificant, you will find the Bible a treasure of infinite value. You will find its doctrines, a theme of dearest interest in the dying hour; and that the hopes, it will inspire, can disarm death of all its terrors and "make a dying bed feel soft as downy pillows are."

To attain this state of blessedness, and finally to reach the realms of perfect happiness, you should suffer no day to pass without imploring Divine assistance, without asking from Him, who has never turned away any empty away. Foolish and absurd are all human theories of virtue and morality, compared with that system which has God for its author, our happiness for its object, and heaven and eternal life for its consummation. If you, then, would know the right way, and attain to a state of unalloyed bliss, let me point you to Him who has said "come unto me, and I will give you rest." Let me direct you to that fountain, which was opened in the house of David for the cleansing of the nations; to the blood of that Saviour which alone can wash away all stains. By pursuing this course, your advantages at school, will indeed be a blessing to yourselves, and to others. Your literary and scientific attainments, will all be sanctified to those hallowed purposes, designed by our beneficent creator.

I have thus attempted to describe, though in an imperfect manner, I know, the plan of an education, marked out by nature and reason. I have shown its importance, and the pleasure it brings, when sanctified to its legitimate end. It is yours, young ladies, to exemplify my remarks in your lives and deeds. The Philosopher may explain the laws of motion on paper, and the agency of caloric, by the apparatus of laboratory, but mankind will better understand the beauty and sublimity of the former, by observing the revolutions of the heavenly bodies; and of the latter, when they gaze upon the majestic steamer, "as it walks the waters like a thing of life." Thus, may I describe to this audience the theory and uses of education, but my most illiterate, as well as my most gifted hearers, will better understand its importance, as it flashes from your eye, drops from your tongues, beams in your countenances, or breathes in your actions. You appear this evening as witnesses for education; you will soon appear on the busy scenes of action, as living epistles, seen and read of all men. Recollect your destiny is an important one in life. Your influence, though silent as the tread of time, is nevertheless mighty in its bearing on the destiny of this world. Recollect that elevated female character is a star of promise, for the purity of the world, and that each one of you, will either be a beam of glory or a dim ray in that star. Realize the responsibility this honor confers upon you, and feel that you are not only to be the beauties of the world, but its brightest benefactors. The charms of beauty are as the hectic flush of disease, and the distinction and glare of fashion, are fitful as the evening meteor. If you have no other possessions than these, you will soon lose your fascination; your influence will be evanescent as the early dew, and your mortification at blasted hopes and ruined prospects, lasting as your life. But the charms of intellect, the high commanding influence of exalted intelligence and virtue, will secure you a home in every heart, will give you a power, which will be felt and acknowledged in all the relations of life—in the gay hour of youthful hope—in the noon of your days—and even when the sun of your existence is fast declining towards the tomb.

A neighbor of ours informs us that wood goes further when left out of doors than when well housed; some of his having gone upwards of a quarter of a mile in one night